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KOREA MISSION FIELD.

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No. 7.

Church Building in Southern Kyeng Kuei.

BY REV. A. A. PIETERS.

Some time ago I returned from a trip in my district. The first place visited was a village twenty miles south of Seoul, where no missionary had ever been before. I found there a group of over fifty believers, all an outgrowth of the work of native Christians. I was further surprised to find a church building almost completed, worth about fifty dollars gold. This was built chiefly by the contribution of one of the new converts, who is not quite so poor as the others are. One of the reasons for the hasty construction of the church was to surprise the missionary on his first visit there. From morning until late in the evening we spent examining men, women, and children for admission as catechumens, and accepted most of them.

Toward the last a boy was literally shoved into the room for examination. Though he appeared at first sight to be not more than fifteen years of age, he proved to be twenty two. He was very emaciated and stunted and, after a few questions, I found that he was in the last stages of consumption. He could not read and knew very little of the Christian doctrine, but his perfect trust in God's love and confidence of being taken to heaven when his pain and suffering end left me without any doubt as to whether he was one of God's own children. The matter-of-fact way in which he spoke of his approaching death and relief from suffering and future blessing, and the calm uncomplaining manner in which he was referring to his present state, were quite remarkable in

one so fresh from the darkness and hopelessness of heathenism. When the examination was over I saw the father of the young man lifting him on his back to carry him home, a distance of almost a mile. The whole scene touched me very deeply. One glimpse of a life of pain and misery and dread of the end, transformed by the gentle touch of Christ into a life of patience, faith, and hope, is sufficient to repay for all the discouragements and trials connected with the missionary life.

The next place on the line of my travel was Ansong, a city with the largest periodical market in the southern half of this province. We have had a church there for about ten years, but it has not grown. There were three reasons for this. One was the conditions of the city, with its manufacturing and commercial interests and their accompanying tendencies to sin. The second reason lay in the poor leader, who had disappointed the church by turning out to be altogether unfit for his position. The third reason was because of the poor location of the church building. When I took charge of the district I felt that the leader and the location of the church must be changed. Though I did the former as carefully as I could, when the leader found himself out of office he at once proceeded to start an independent church at his house. Two or three of the weaker members went with him, but, though somewhat smaller in numbers, the church is much finer in spirit now. This is proved by the fact that the people have lately taken steps toward the building of another church in the centre of the city, on the main thoroughfare to the market. A bookroom and a place for

open air services are planned by the people in connection with the new church. One contribution toward the building fund is especially worth mentioning. A hunchback boy twenty years of age, who makes his living by selling candy on the market, had a capital of twenty yen left to him as an inheritance. With the single request that he might be allowed to occupy a little room in the church, he gave every penny of his capital toward the building. With the contributions the Christians bought a house ten miles away, tore it down, and carried the material over to Ansong, some on oxen, but mostly on their own backs. The small sum realized from the sale of the old church will go toward the payment for the expensive site, and the people propose to put up the new building with their own hands, as they cannot pay for its construction. The church will be ready before long, and with this the work at Ansong will take a new start.

Five miles south of Ansong, in a deep valley surrounded by hills, is a small poor village, where a year ago a few men professed Christianity. I had visited the place twice in passing, but, owing to the ignorance of the people, not one has yet been received as a catechumen. Here too I found at this time a special house of worship, bought by the people, small to be sure, but representing a big sacrifice to the few men who cannot afford to have even two bowls of pure rice a day, but have to mix it with millet.

Further down my district is a village lying in the heart of a fine pine forest. A group of Christians grew up there some years ago, but were later seduced to join the Plymouth Brethren. Shortly after my taking charge of the district the Plymouth Brother missionary left Korea and almost immediately the people of this village, as well as of several others that had seceded in the same way, came back to the Presbyterian church. Until

last winter they were meeting here in the porch and in an adjoining room of the house of one of the Christians, who is, by the way, one of the most gentle and lovable men I have ever met anywhere. On one side of the big compound belonging to this man was a small house containing two rooms, in which lived their owner, an old widow, so poor that I have not yet solved the mystery how she is managing to keep soul and body together. Last winter she gave up her house, which was all she had in the world, and the Christians built an addition, and now they have a pleasant place of worship. A small room six feet square was added at one side of the church, and this the widow occupies. Truly "of her want she did cast in all the living that she had."

A short distance from this village, just across a broad, remarkably fertile valley, can be seen a group of houses all belonging to one clan. The name of every man in the village is Yu. Imagine a community at home where everybody would be called Brown! Eighteen months ago, on my first visit to this village, I received the first four men as catechumens. These I baptized last winter and received at the same time five more catechumens. When I arrived there on this trip the people, without saying why, invited me to go out to see something, and in a few minutes I was brought to a neat building erected by itself on an elevated piece of ground. I was told then that it was the new church. It is twenty-four by twelve feet and was almost completed. The value of it is about a hundred yen. It must have been a tremendous effort for the half a dozen Christian families, who are only common poor farmers, to put up such a church, but the Koreans seem to have a different standard for measuring effort for Christ than the standard of the civilized nations.

An hour's walk from this place across

a small range of hills brings one to an isolated group of small villages, all lying within a radius of a mile. Some years ago there used to be a Presbyterian church there but when the secession to the Plymouth Brethren came this church was one of those that left us. Soon however it went to pieces and the church building was sold. Not more than two or three men were left who continued to call themselves Christians. Last winter a well-to-do scholarly gentleman of that neighborhood, a doctor by profession, became interested in Christianity through the influence of his cousin, who is one of the leading members of our Yun mot-kol congregation in Seoul. This country gentleman has obtained all the portions of the Scriptures published, beside a number of Christian books, and has read them carefully. He then invited the two or three Plymouth Brethren living in that neighborhood to explain to him why they preferred their present creed. When one of the reasons given was that it was wrong for a Christian to consider himself bound to obey the Ten Commandments, since the New Testament teaches that we are not under the law but under grace and that in spite of this the Presbyterians still hold on to the Ten Commandments, the doctor at once decided that the proper thing for him to do was to become a Presbyterian. Together with a relative of his, he bought back the old Presbyterian church and began to hold services there. He also sent word to other Presbyterian churches, asking them to send men to his church to teach them. In a short time all the Plymouth Brethren came into that church, as well as a number of new believers. On this trip I went to visit the place for the first time and was received by the doctor with great cordiality. He impressed me not only as a student and an earnest seeker after the truth, but as a man of remarkably fine

democratic principles, so rare in a Korean grandee.

Ten miles north is my Soti group, noted for its missionary zeal. Only a year ago the people there built a fine big church, with a room adjoining it especially for the use of the foreign missionary on his visits. During the past year, through the efforts of the four leading men and chiefly of deacon Paik, three groups of Christians have grown up within a radius of three miles. One of these groups numbers about twenty-five and has already purchased a house to be used for worship. Another group was just started and consists of eighteen adherents; while about forty men and women make up the third group, that will soon have a church building of their own. Every Sunday one or two men are detailed from Soti for each of these three groups, to lead the morning and afternoon services. The leading man, deacon Paik, is of naturing missionary zeal and great earnestness. He has been blessed with a big strong body and does not hesitate to use it for the church. To carry heavy loads of lumber for miles on his back and to spend days in making mortar and plastering when the church was being built; to walk forty miles in the winter to Seoul for the sake of getting material for papering the church; to start out ahead of me to the next group ten miles away to prepare them for my visit; to carry, himself, my heavy country boxes when no coolie is available—all these tasks are looked upon by him, not as burdensome duties, but as pleasant privileges. Whenever his name is mentioned anywhere throughout my district people at once say "Deacon Paik is without doubt a *chal minnan saram* (a man of great earnestness)."

Further up my district, at the end of a narrow and deep valley, hidden in a magnificent grove of old chestnut trees and surrounded on three sides by high

well-wooded hills, lies the picturesque village of Tong-mak-kol. The path winds among low foothills, thickly covered with pine and various other trees and with flowering shrubs, up the valley along a turbulent stream and under the fine big chestnuts, until the village suddenly emerges upon view. It is the most beautiful walk in my whole district. For several years past there has lived in this village only one Christian. Every Sunday he has been going down three miles to the nearest church to worship. A year ago three more men became believers and last winter the Gospel began to spread very rapidly among the villagers. One of the new converts was especially impressed with the necessity of getting a place large enough to accommodate all the worshippers. Rather than to wait until the new converts would be able to build a church, he sold his fine big working bull and purchased with the proceeds a meeting place. When I asked him what he would do when farming time came, he told me he had a young animal and by its aid he hoped to manage to do his work. What would we think of a farmer at home who would sell all of his working teams for the sake of buying a church? And yet no one among the Koreans thought this act of generosity very wonderful, even though the giver had been professing Christianity for only a few months and was not even a catechumen. The self-sacrifice of this man produced the natural effect, and when, shortly after my winter's visit, the church became too small, the people at once obtained the necessary timber and with their own hands enlarged the building to half again its capacity. On this visit I found a house seating sixty people and comfortably filled.

The next church on the line of my travel is in an "inn village." There are such villages in Korea, stretched out every

few miles along the chief highways to the capital. Almost all the houses at such a place are inns where whiskey is invariably sold. Generally these are the most difficult places to get work started. Not quite two years ago a group grew up in that village and a few months later a good building was purchased by the converts to be used as a church. Last year one of the new believers, whose house was especially well supplied with all kinds of fetishes, brought all these out and in the presence of a crowd of people we made a bonfire of them not far from the church. They were a dirty rotten collection of straw dummies, half-made shoes, a few old cash pieces, some mouldy rice and beans, old rags and diminutive garments, etc. As one of the bystanders aptly remarked, the stench from the burning "maguis" (devils) was very bad. The man who made this realistic demonstration of his faith later proved a sincere and earnest believer. He was baptized last winter, appointed leader of the church, and then worked so enthusiastically that the group has grown very rapidly. People who had been all their lives making their living by selling whiskey gave up this means of a livelihood and turned to farming. Early this spring the leader, together with some other converts, brought down from the hills a number of pretty evergreen trees and flowering shrubs and planted them in front of the church, giving it thus a distinguished and handsome appearance.

Two hours' walk from here brings me to another group only a little over a year old. Last winter I baptized there the first man. Beside him, there are about fifteen more adherents, four of whom are catechumens. As there happened to be no suitable house in the village to make it possible for the men to bring their wives to the services, I had urged them to make an effort to get a church.

In less than three months a large house was purchased, the partitions inside removed, and the house fitted for a meeting place. In addition to that, the people built a small house near by for the man who was to take care of the church building.

Some ten miles away, deep in the hills, is an isolated village where a number of men have been led to Christ by a boy. The latter had heard the Gospel in one of our churches, was converted, and by his own words, as well as by the aid of Christian books, he led his parents to believe. Then he began to invite people to their house, talked and read his books to them, until one by one his neighbors accepted Christ. All last winter these converts went down every Sunday to the church where the boy had been converted, ten miles away; but since this spring one of the church members has been sent to conduct the Sunday services there. It is quite unusual in Korea for a boy to take the lead, for the Confucian ethics require a boy in the presence of older people to take the back seat and be silently respectful. Thus came true the prophet's words, "A little child shall lead them."

My next church is in the midst of a broad plain covered with rich rice and wheat fields, dotted here and there with groves of small oak trees, backed by a high range with its foothills stretching on both sides of the plain as a border, and culminating at the banks of the beautiful Han river. A year ago there were only a few believers at this place. The need of a school for their children was the thing that they felt the most keenly, and I recommended to them as a teacher an earnest Christian, an old man. He went to work there for a very meagre salary and not only instructed the children of the school, but spent his spare time in preaching to the people and teaching a number of women to read. Chiefly

through the zealous efforts of this man the group grew by last winter to about fifty men and women. Most of the winter they met for their services in two rooms and on the open porch of a house of one of the Christians. When the freezing weather arrived it became trying to sit for an hour and a half in the open air during the services, and the people decided to build a church. By buying trees in the hills and cutting and carrying them down, by collecting loose stones, by preparing other materials, and doing all the work they could with their own hands, and by other very strenuous efforts, quite equal to those of a Ladies' Aid Society at home, the people succeeded in putting up a fine church that will seat a hundred and twenty persons. One part of it was partitioned off and fitted for the school, but it can be thrown open during the services. Four boys of this school, each less than ten years old, came every day a distance of three miles to study. Last winter I met one day the four little figures in their flowing pink "turumagies" (loose robes) trudging along the muddy road in straw sandals and carrying in their mittless hands bowls of cold rice for their dinner. They were cheerful and seemingly quite content to walk the six miles every day, since it gave them the opportunity of study that so many boys did not have; and in their persons they presented one of the practical illustrations of what the Gospel is doing for this people.

Further up the plain is another Christian group that has made just as much of a self-sacrificing effort in building their church as the people of the last mentioned group. The first church was built here not two years ago. In a short time it became too small, and it was necessary to build another one. Though the group numbered only four baptized men and about twenty catechumens, with perhaps twenty more attending, they

soon erected a second church on a fine high site, big enough to accommodate a congregation twice as large as the present one, and having a separate room for the entertainment of the missionary. One of the catechumens of this group has relatives living in the hills ten miles away. On his visits there he made them acquainted with the Christian religion, with the result that six families were converted. Since then the men have been walking the ten miles, over two high passes, to this church every Sunday to attend the services. When I went to visit these families in their homes last winter by the time I climbed two thirds up one of the passes over a slippery, muddy, and stony path, I could not help begrudging the effort. And yet the men, fresh from heathenism, tramp every Sunday both ways just to attend a service. The ease and matter-of-fact manner with which the Koreans do things that I should consider a great effort has more than once put me to shame who am supposed to teach and inspire them.

Some twelve members of the congregation that has recently built the second church have been coming to the services a distance of two miles. While they were glad to walk to church, yet in bad weather it was inconvenient, and for the women it was quite difficult to leave their homes and either carry their babies on their backs or leave them for several hours. Although the Christians had already contributed twice toward the building of those two churches, they decided to build a church of their own nearer their homes. When I visited them at this time they showed me with pride their new church—one more monument of the self-sacrificing liberality of our Christians.

An hour's walk from that village brings one to the Songpa group. Only a little over a year ago a church was erect-

ed there, costing about a hundred yen. Back of the church was a house, which the people felt ought to be made a part of the church property. Last winter this house was bought at a cost of a hundred yen and is now used, partly as a dwelling for the keeper of the church, and partly for the church school.

It may be seen from this description of my recent visit to the district under my care that the chief line of progress was the building of churches. One in the homeland reading this story can scarcely get a true idea of the pains and the tremendous efforts it cost the people to erect these churches. The regular pay of a farm hand by the day is five cents gold, in addition to his food. A man will carry a hundred pound load on his back a distance of twenty miles for thirty cents. The average earning capacity of the majority of families that make up the Christian constituency in my district is about thirty dollars a year for the whole family. Keeping these facts in mind, one can easily see how a contribution of two dollars, which is quite common here when a church is being built, grows forty fold when measured by standards of value in America. And in addition to that one must remember that, with a very few exceptions, all the men who have done so much for the church are not even baptized Christians and have been professing Christianity for not more than two years. How these people, fresh from heathenism and with powerful forces, within and without, continually dragging them down, put to shame so many of us who have been born in a civilized country and in Christian homes and have been hearing about God and reading the Bible from our childhood! Is it not a literal illustration of Paul's statement that "God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the

world that he might put to shame the things that are strong?"

May He continue to care for His vineyard and make His laborers more faithful to their trust!

First Impressions of Korea.

BY REV. E. L. PEERMAN.

On the morning of the 18th of May, as I stepped out on the deck of the steamer I was rejoiced to get my first glimpse of Korea, the country to which I felt the Lord had called me. My imagination had been at work picturing to itself what I was to see and experience in Korea. Now my eyes were beginning to see the reality. The high hills, rising abruptly from the water's edge, said to be so bleak and barren in winter, are now covered with velvety green. Rocky cliffs just out into the sea; while just at the entrance of Pusan harbor, a little way out from the main land, stands as a silent sentinel a gigantic rock that has withstood the fury of wind and wave for centuries. These were the things that first met my gaze.

But however interesting the scenery may be, the people are of far more interest to me. It is with and for them that I am to spend my life and I am anxious to see and know them. There they are, standing there on the wharf, dressed in their quaint white garments; their pantaloons large, baggy, bloomerlike, with no attempt at a fit; their coats long and flowing, reaching below the knees; their shoes or sandals made of rice straw or of wood; and on their heads a black hat shaped like a stove pipe and with a narrow flat brim, or else a large hat made of rice straw and the size of a parasol. Seen from the exterior, they are uncouth and strange looking as they are dressed in their quaint costume that has been in fashion for several centuries; but what is

in the inner man, what the character beneath these odd clothes, remains to be seen. No more attractive than the clothes they wear are the huts in which they live, huts made of rough stones and mud and covered with thatch, so low that one can scarcely stand in them, and almost destitute of furniture.

Though I have been here less than a month, I have visited several churches in Seoul and Songdo and have spent a week itinerating in the country. This has given me an opportunity to see something of the country and the people. Several things have impressed me as I have studied those I have come in touch with. The church services impressed me. The native Christians all bow in prayer with their faces on the floor as they enter the church, and after the benediction they again bow in silent prayer for a few moments, instead of hurrying to get on their wraps or speak to their neighbors, as is so often done in the homeland. Each Christian also carries his Bible and hymn book and uses them in church too. He finds the Scripture lesson and text and follows the reading of the Word and makes an attempt at singing—I say makes an attempt at singing, because, though the Koreans have some natural talent for music, only a few that I have heard have learned to sing the western music.

The character of the native Christians as shown in their attitude toward the missionaries impressed me. They respond readily to the kindness of the missionaries. They have seen the unselfish motives of the missionaries in coming to tell them the Gospel message, they have the most implicit confidence in the missionaries, no fears nor suspicions, and in return they are ready to make any sacrifice for the missionary. On our trip to the country the natives would walk several miles to meet us and escort us to their villages and would follow us from

one village to another to hear the Gospel message and to be with the *Moksa* (Pastor) as much as possible. Sometimes they will follow the missionaries from village to village through rain and mud for several days. When there is a scarcity of sleeping room in their houses they will vacate the house and go to their neighbors in order that the missionary may be accommodated. This faithfulness of the Koreans to the Master's messengers indicates their faithfulness to the Master himself. They are ready to work and to suffer for their Master. At the first service I attended there was present a man who had walked a hundred miles to bring a list of names of persons who wished to have a church organized in their village. The Koreans are gladly accepting the Gospel and great numbers are becoming Christians.

But while the success has been great and much good has been accomplished, there is much still to do. Many indications of heathenism and superstition are to be seen—devil houses where offerings are made to propitiate the evil spirits, string and rags tied to sacred trees, ancestral tablets, etc. The graves of the ancestors are well kept and before many of them are flat stones on which offerings are made. Ancestral worship is probably the most difficult problem we have to deal with.

While passing through the country I have seen the vast stretches of untilled high land lying idle and only the valleys where there is water enough for the rice brought under cultivation and I have thought, is not this a figure of the spiritual condition of Korea? Here vast regions of heathenism remain untouched by Christianity, but here and there Christianity has been planted and has found fertile soil and is producing a rich harvest. There is much work to be done and the need for sowers and harvesters is great. "Pray ye therefore the Lord

of the harvest that he send forth laborers into his harvest

Some Statistics of the Korea Mission of the M. E. Church, South, 1907

Native members	1973
Probationers	3025
Adults baptized	712
Infants "	141
Sunday Schools	33
S. S. Teachers	111
S. S. Pupils	1779
Contributions in yen	4760
Societies	181
Chapels	80
New Societies	4
Anglo-Korean School	1
Teachers	7
Pupils	116
Girls' Boarding Schools	5
Teachers	12
Pupils	133

Dr. E. D. Foltwell, Pyeng Yang:—Too often patients use their own judgment in giving treatment contrary to the physician's orders, but it is refreshing sometimes to find one who is faithful in the discharge of his or her duty. The wife of Mr. Moore's gateman brought her baby to the dispensary to be treated for "donkey cough," whooping cough. Medicine was given, and I casually enquired of the mother whether she had taken her baby to kiss the donkey. The woman replied in the negative and took her departure. Returning after four days for more medicine she remarked that her husband had held Mr. Moore's donkey while she held the baby to kiss the animal. This very effective treatment was repeated two following days, and would have been a third day but for the fact that Mr. Moore sent the donkey to the country. I don't know whether Mr. Moore had been instructing his servants in the art of native healing or not, but one thing is certain, every patient has not been so obedient to the physician's orders as was this faithful one.

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Editors, } C. C. Vinton, M. D.
Rev. C. G. Hounshell

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Methodist Annual Meetings.

The Annual Meetings of the two Methodist bodies at work in Korea have just closed and the appointments for the year have been made. At no time in the history of missions in Korea have so many of the chief executive officers of Methodism met together for the evangelization of this Empire. Bishops Earl Cranston, A. W. Wilson, M. C. Harris, and Y. Honda were present; also Dr. A. B. Leonard, Secretary of the Board of Missions of the Methodist Episcopal Church, Dr. W. R. Lambuth, Secretary of the Board of Missions of the Methodist Episcopal Church, South and Mrs. Cobb, traveling Secretary of the W. F. M. S. of the M. E. Church, South. Bishop Y. Honda represents the Methodist Episcopal Church of Japan and is the first and only native Methodist Bishop ever ordained in Asia.

This is the first year these two Methodist bodies ever held their annual meetings at the same time. Because they have much in common and look forward to the forming of one Methodist Church at the proper time, the bishops in charge decided to hold the two meetings at the same time. Three joint sessions were held, in which

the various interests of the church were discussed. But the feature of the work which received greatest emphasis was the educational work, especially the education of native Christian workers—Bible women and preachers. Their policy is cooperative work. The Biblical Institute for the training of a native ministry has been organized and Dr. Geo. Heber Jones and Dr. R. A. Hardie have been appointed to this work. They will be assisted by the other missionaries in the great and important work of training a native ministry.

These two Methodist bodies report 44,000 people on church rolls, which number is increasing annually by more than 50 per cent. Their male missionaries number 25, the W. F. M. S. workers number 28; the wives of missionaries 19; total 72. This number should be doubled immediately in order to care for the people committed to our hands. The secretaries of the boards have gone away deeply impressed with this crying need and have promised to do all in their power to send the needed reinforcements. Great is the need; but greater is our God to supply this need. The thought that impressed our secretaries was that Korea can and must be evangelized immediately.

Never did this body of missionaries receive their appointments and go to their work with brighter hopes of victory.

All the missions in Korea rejoice in the expectation of receiving considerable reinforcements the coming fall. For the first time, among those who are to be added to the staff of commissioned workers are two whose parents have been enrolled there before them—children of the Korea field. These are Dr. Whitman Reid, who joins the Southern Methodist Mission, and Miss S. A. Heron, who begins work in the Northern Presbyterian Mission.

Statistics of the Korea Mission of the Methodist Episcopal Church.

The Methodist Episcopal Church began work in Korea early in the year 1885. In 1888 eleven full members and twenty-seven probationers were reported. From that time there has been a remarkable increase and this year we report 3885 full members and 19570 probationers. Besides these we have on our rolls the names of 16158 other persons, who have declared, in public, their intention to become Christians, but who have not as yet been taken in as probationers. This gives us a total following of 39613. During the past year our church gave for all purposes, including schools, 27018 yen.

Our missionary force consists of fifteen men and thirteen women of the parent board and fourteen women of the Woman's Foreign Missionary Society. Counting the population of Korea at 12,000,000, and saying we are responsible for one fourth of it, gives us 3,000,000 as our parish. This with our small force, only seven men of whom are engaged in evangelistic work, makes over 400,000 persons for each missionary. The writer has about 250,000 in his circuit, which is one of the very smallest in Korea.

A few of the leading items from our statistics this year are:—

	1907	1906	Gain.
Full Members	3885	2810	1075
Probationers	19570	9981	9589
Total Members and Probationers	23455	12791	10664
Seekers	16158	5316	10842
Total Following	39613	18107	21506
Baptized This Year	3553	1822	1731
Number of Day Schools	106	56	50
Pupils in " "	3787	1657	2130
Sunday Schools	153	116	37
" " Scholars	12333	8943	3393
No. of Churches and Chapels	219	145	74
Amount given for Self-support	Yen 27018.	13164.	13854.

Appointments of Korea Mission Conference. Methodist Episcopal Church.

(Appointments of natives omitted).

Chemulpo District.

- E. M. Cable Presiding Elder
..... (P. O. Chemulpo)
- District Evangelist..... C. S. Deming
..... (P. O. Chemulpo)
- Chemulpo, Wesley Chapel, E. M. Cable
- Kang-wha Circuit..... C. S. Deming

Kong Ju District.

- W. C. Swearer..... Presiding Elder
..... (P. O. Kong-ju)
- South Chung Cheng Circuit and Educational Work..... F. E. C. Williams
..... (P. O. Kong-ju)
- Language Study..... Corwin Taylor
..... (P. O. Kong-ju)
- Medical Work..... To be supplied
..... (P. O. Kong-ju)
- One missionary..... To be supplied
..... (P. O. Kong-ju)

Pyeng Yang District.

- W. A. Noble..... Presiding Elder
..... (P. O. Pyeng Yang)
- West Circuits..... J. Z. Moore
..... (P. O. Pyeng Yang)
- Hai-ju Circuit..... Carl Critchett
..... (P. O. Seon)
- Chil San Circuit..... A. L. Becker
..... (P. O. Pyeng Yang)
- Appenzeller Memorial Church,
..... A. L. Becker
- Medical Work..... E. D. Follwell
..... (P. O. Pyeng Yang)
- Pyeng Yang City..... W. A. Noble
- Pyeng Yang Union Christian College and Academy..... A. L. Becker
- One missionary..... To be supplied

Seoul District.

- Geo. Heber Jones..... Presiding Elder
..... (P. O. Seoul)
- First Church Seoul..... G. H. Jones
- Baldwin Chapel..... D. A. Bunker
- Suwon Circuit..... G. M. Burdick
- Educational and Prison Work, Seoul,
..... D. A. Bunker
- Publishing Agent..... S. A. Beck
- Biblical Institute, G. H. Jones, President
- Instructors..... W. A. Noble
..... W. C. Swearer
..... C. D. Morris
..... E. M. Cable
..... J. Z. Moore

Yeng Byen District.

C. D. Morris..... Presiding Elder
 (P. O. Yeng Byen)
 Medical Work E. D. Follwell
 One missionary To be supplied
 Voluntary Assistant Missionaries.

Chemulpo District.

Evangelistic Work and Day Schools.
 Mrs. E. M. Cable

Kong Ju District.

Evangelistic Work and Day Schools,
 Mrs. W. C. Swearer
 Language Study, Mrs. F. E. C. Williams
 " " " Mrs. Corwin Taylor

Pyeng Yang District.

Evangelistic Work Pyeng Yang City and
 Day Schools of Kang-syo, Chinnampo,
 Su-an..... Mrs. W. A. Noble
 Evangelistic Work, West Circuits,
 Mrs. J. Z. Moore
 Evangelistic Work, Hai-ju Circuits,
 Mrs. Carl Critchett
 Evangelistic Work, Pyeng Yang and Chil-
 san Circuits..... Mrs. A. L. Becker
 Evangelistic Work, Pyeng Yang,
 Mrs. E. D. Follwell

Seoul District.

Evangelistic Work, First Church, Seoul
 Mrs. G. H. Jones
 Evangelistic Work in Prison and
 Schools..... Mrs. D. A. Banker

Yeng Byen District.

Evangelistic Work and Day Schools
 Mrs. C. D. Morris

Womans' Foreign Missionary Society.

Seoul District.

Evangelistic Work, Mead Memorial and
 the South Mrs. M. F. Scranton
 Ewa Haktang, Day Schools, and Evan-
 gelistic Work, First Church, Seoul,
 Lulu E. Frey
 Ewa Haktang and Evangelistic Work,
 Jessie M. Marker
 Po Ku Nyo Kwan, Mary M. Cutler, M.D.
 Superintendent Nurses' Training School
 Margaret J. Edmunds
 Baldwin Dispensary and Evangelistic
 Work, East Gate,
 Emma Ernsberger, M.D.
 Bible Woman's Training School
 Mrs. M. F. Scranton
 Assistant..... Mrs. Hugh Miller

Chemulpo District.

Day Schools and City Evangelistic Work
 Josephine O. Paine
 Evangelistic Work Chemulpo and Hai-ju
 Circuits..... Gertrude E. Snavely

Pyeng Yang District.

School and Evangelistic Work, Pyeng
 Yang, (until furlough),
 Henrietta P. Robbins
 School and Evangelistic Work, Pyeng
 Yang E. Irene Haynes
 Woman's Hospital and School for the
 Blind Mrs. Rosetta S. Hall, M.D.
 Language Study, Pyeng Yang.
 Sara B. Hallman

Yeng Byen District.

Evangelistic Work..... Ethel M. Estey

Kong Ju District.

Evangelistic Work, Mrs. Alice H. Sharp
 Absent on furlough,
 Minerva L. Guthapfel
 Absent on furlough, Mary R. Hillman
 " " " Lulu A. Miller

Appointments,

M. E. Church, South.

Missionaries of Parent Board.

Korea District W. G. Cram
 Seoul Circuit..... C. G. Hounshell
 Chun-chen Circuit..... J. R. Moose
 Won-ju Circuit C. T. Collyer
 Songdo South Circuit ... A. W. Wasson
 Songdo North Circuit..... W. G. Cram
 Songdo School, T. H. Yun, A. W. Wasson
 Chi Kiung-teh Circuit..... J. R. Moose
 Wonsan Circuit..... R. A. Hardie
 Wonsan Medical Work..... J. B. Ross
 Wonsan, Language Study, E. L. Peerman
 Songdo, Language Study and Building
 J. W. Reed
 Biblical Institute Teacher, R. A. Hardie
 At home on leave..... J. L. Gerdine

Missionaries of Woman's Board.

Seoul, Carolina Institute and Bible Wo-
 man's Work..... Mrs. J. P. Campbell
 Miss Lillian Nichols
 Miss Eleanor Dye
 Wonsan, Lucy Cunningham School,
 Miss Mary D. Myers
 Wonsan, Girls' Day School,
 Miss M. M. Ivey
 Songdo, Girls' School,
 Miss Ellasue Wagner
 Songdo, Woman's Work in North Ward
 Miss A. Carroll
 Songdo, School and Woman's Work in
 South Ward, Miss C. Erwin
 Language Study in Seoul,
 Miss Kendrick and Miss Batey
 Language Study in Wonsan,
 Miss Lilly
 Miss Nichols will assist in Songdo
 School until Miss Carroll returns.
 Mrs. Ross was invited to take charge

of woman's work in Wonsan and to act as advisory assistant of the Lucy Cunningham School.

Closing Exercises of Suwon Schools.

BY REV. G. M. BURDICK.

On Saturday, July 6th., occurred the closing exercises of the boys' and girls' schools of our church at Suwon. These two schools have had a history of five or six years duration; but this is the first time the end of the year has been dignified by "Closing Exercises." Other years at some ill-defined time in the midst of the heat of summer the schools stopped for a few weeks, and then began again as it grew a little cooler. But great changes have been taking place in Korea during the past year, and the Suwon schools have shaken off the past and fallen into marching line with the new Korea.

Rev. Dr. Bronson and wife, of Boston, with party of ladies, had arrived, as guests at Dr. Jones' on Tuesday evening; and were anxious to see a little of the work in Korea. The conferences of the Methodist churches of Korea were over, other schools had had their closings, missionaries were making preparation to enter upon their vacation tours, and the one thing Korean left for the entertainment of our guests was the "Closing" of the Suwon schools.

A party of twelve was finally made up in Seoul, who arrived in two sections on different trains. At the Suwon station the exhibition began. One hundred and five boys, all in tidy uniform, under the command of an officer from the barracks, and their teachers, and over fifty girls, headed by their teacher, were lined up to meet us. It was a pretty sight, which greatly impressed and pleased our guests. Mrs. Bronson inquired if these were all day scholars, and on being told that they were, asked how children com-

ing from Korean homes could keep so clean. If one who had spent but a few days in Korea could ask such a question, the transformation from dirt and rudeness that has taken place in most of these boys and girls during the space of one year seems more wonderful to one under whose eye the change from the start has been made. The change is the more remarkable and creditable to Korea in that it has been wrought out entirely by the native instructors in charge of the schools.

The closing exercises were held at the school building on our new site in the center of the city. To one who is familiar with the history of our work in Suwon here too the changes noticeable were most remarkable. Men who less than two years ago were saying bitter and reproachful things about our work now crowded the grounds of our school property as enthusiastic sympathizers and supporters of our schools. A former acting governor of the province, now assistant to the present Governor, was chairman at the exercises, and the Governor himself was present and made a hearty address of appreciation. Nearly all the prominent Korean officials in the city were also in attendance; and the business men of the city were out in full force.

Certificates of promotion from one year's work to another were given to each successful scholar. These certificates were on official paper, bordered with a neat design; and contained the name of the pupil, the subjects in which he had passed successful examinations, and his marks in examination. Prizes of considerable value for scholarship and attendance were given. Among these prizes was one umbrella each for a boy and a girl whose attendance through the year had been perfect.

Besides the address by the Governor, Dr. Jones gave one of his brief and felici-

tous addresses in Korean; and interpreted brief and very appropriate remarks by Dr. and Mrs. Bronson. Two young men from the boys' school responded to the speeches; and one little girl came out to say that she thanked all the distinguished visitors for their attendance and interest. The morning exercises closed with singing the doxology and repeating in unison the Lord's prayer.

After lunch the company assembled again for a short time to witness the boys' drill, under the command of their instructor from the barracks. This brought out good training. Even the little boys did their parts well. Patriotic songs were sung by the boys and girls; and the day's exercises closed with prayer in English by Dr. Bronson, and in Korean by Dr. Jones.

The day will be memorable to both native and foreign visitors. The latter had a glimpse of the possibilities of the new Korea. The former welcomed Dr. Jones, whom, though most of them had never before seen, they had long honored in thought, and now for the first time received as their presiding elder. That Mrs. Jones was also able to be with him was also a joy to them. And they were especially impressed that distinguished visitors from over the seas had honored them by their presence. After all the guests were gone I received from many persons expressions of their appreciation.

We trust that these first closing exercises of the Suwon schools are but the opening of a larger and continued career of success and usefulness.

Girls' Schools and Women's Instruction.

BY MRS. M. P. SCRANTON.

If ten missionary workers had, at last Annual Meeting, been assigned to Sang Dong and the southern districts, as well

as Miss Guthapfel and myself, I am confident that even then only a very small portion of the work open to us could have been accomplished. In the absence of these workers, can much but deplorable failure be reported at the present time? Miss Guthapfel while here did all her strength allowed. For myself, it has simply been, here just a little, and there a little in a desultory and unsatisfactory way. The year has been a hard one. It would have been much easier to have done a few things, and done them well, but such was impossible under existing circumstances. My country work has been carried on at long range, and mostly by proxy.

The first work of the year, aside from the regular church and Sunday School work here in Sang Dong, was in connection with Lady Om's school. The health of Mrs. Whang seemed to be in a critical condition, and the work which devolved upon her was far too great for her strength. Furthermore certain Koreans who evidently "thought more highly of themselves than they ought to think," attempted to undermine her influence and get control of the school and the finances themselves. It seemed necessary for me to take hold of affairs with a firmer hand than I had previously done. This I did and with some success. I took up English teaching myself, and at one time found it necessary to spend several days there. The enemy finally retired, and peace and prosperity has reigned ever since.

We now have there an efficient corps of teachers. Mrs. Dr. Scranton has charge of the English department, Mrs. Bunker of arithmetic and physical culture, and Mrs. Miller of the music.

The girls have, during the last few months, made rapid progress. They are learning how to study, and their teachers are becoming proud of them. They have been called three times to the

palace, where they have sung patriotic songs to His Majesty and the Crown Prince and Lady Om to their evident enjoyment and satisfaction.

It seemed to be the fear of certain ones, at the beginning of the school, that we were not emphasizing religious teaching as we ought to do. Some others believed it better to "make haste slowly." Gradually Christian teaching has been introduced and I rejoice to say that now a Scripture lesson is taught daily, and the girls in unison offer the Lord's Prayer.

I have the supervision of four other day schools. One is in connection with the Sang Dong church and numbers seventy pupils. Those who come to this school, even such as are not from the families of native Christians, are almost invariably found in their place in church and Sunday School on the first day of the week, where they make a goodly showing and help greatly in the singing. Many of them have already received baptism, and are going on, as we believe, to become faithful and useful members of the church.

The school in Su-wou is a joy to my heart. It grows and grows, as I believe, "in favor with God," and surely it does in the favor of the people. But, alas! the walls of the building show no signs of expansion, and seventy girls are packed in the 8x16 foot room and the tiny veranda outside. The teacher often writes that teaching in such a place is "very difficult," but she never loses her enthusiasm for her work. The school is thoroughly Christian, and several families have already been led into the church by its influence. I hope and pray that a building sufficiently large for our needs, and of far better appearance than the present one, may soon be granted us. I am tired of mud thatched houses for mission schools and churches.

The Muchinai school is called a "Memorial for Mrs Skidmore." With such a loved and honored name it ought to be grand and great, but on the contrary it is lowly and unpretentious. It is however doing good, and perhaps the record on High is better than we know. It numbers twenty pupils. I asked the pastor in charge not long since, how many of the children were from heathen families. He replied "not any at all." I was on the point of upbraiding him for not gathering in children from outside the church, when he disarmed me by saying that every family in the neighborhood was Christian.

Tekokai is a small hamlet a few miles distant from Muchinai. The people there, though few in numbers, had the commendable desire to have their children educated also. I found one woman in the village, a fairly good Emmaus scholar, who was willing to take the position of teacher. The school is not in advanced study, but the children are learning to read, learning lessons from the Bible and such other books as we are able to furnish them.

All these schools need more supervision and better instructed teachers. Two of the teachers whom we employ are so troubled because of their own ignorance and inefficiency that they have asked to be permitted to spend the summer vacation in Seoul in the endeavor to acquire a little more knowledge themselves. It is needless to say that we foster and gratify all such desires when we have the opportunity.

A school somewhat different in character has, since last Autumn, been making large demands upon my sympathies and my time. I think no one here will deny that one of Korea's greatest needs at present, is a school for the training of Bible women and Day School teachers, I have asked repeatedly that some one fitted for such a work be sent out from

the home land: but thus far I have had only the acknowledgment of the reasonableness of the request, and a promise that some day, sometime, the need would probably be met. But, in the mean time, what shall we do? The need is a present and imperative one. There are today many thousands of women who have given their names to the church, who must be instructed if they are ever to become of any use to the church or the world, or even their own families. They cannot read their Bibles and do not know how to bring up their children. There are also many groups of Christians which are called "Widower Churches." Not a woman can be found who will attend the services and pretend to worship what she knows nothing of. The husbands too frequently are poorly instructed themselves, and are not apt teachers of that which they have learned. We need at least fifty Bible women and as many school teachers in our southern work. Where shall we get them, or a tithe of that number, without a school in which to prepare them for their work?

In November last I announced that any woman who had a desire for an education, and who would comply with certain conditions, might come to our compound at Tal Seungi Koung, and make a beginning. I made the invitation thus broad in order to gather in as many as possible, knowing that we could easily choose out special ones later on, when our plans were more nearly perfected. I was able to secure the services of Mrs. Hab, a Korean woman and a graduate of the Ohio Wesleyan, for a teacher. Quite a large number of women responded to the invitation. Among them were one or two palace women, and the concubines of several Korean gentlemen. All these were quite ready to pay a small sum required for school expenses, but if these were received, we well knew that none of the class we desired to reach

would enter the school. One or two did slip in unawares, whom we were obliged to send away afterward. Others, and desirable candidates, presented themselves, who were too poor to pay much toward their support. Several of these however decided to come as day scholars and have proved very satisfactory, and we are hopeful in regard to them. A few others have entered the school prepared to devote their entire time to study. They all manifest great interest in their studies, and are making fair progress.

A few days ago the teacher and students expressed the wish to have some appropriate exercises before closing for a few weeks vacation. I left them to arrange matters according to their own wishes. After a little time my son, Dr. Scranton and wife, the teacher of Chinese, the native pastors of the Sang Dong and Chong Dong churches, and myself were summoned to the school room, where we received an enthusiastic greeting. All but two of the women had prepared their little addresses, one of which was in English. Their talks were largely expressions of appreciation of the privileges they were enjoying and thanks to the one who had opened a door for them. After which came, most unexpectedly, the unveiling of an enlarged photograph of an old friend of Korea and Korean women. This was followed by a genuine Chataqua salute.

This school has begun in a humble way, but we hope it will grow into a great blessing. If it can be properly equipped, it *must* result in good. It cannot however be a success without more aid than it is now receiving.

Korean women are awakening to some of their great needs, and beginning to realize the misfortunes of ignorance.

Oh! for help from home to do for them what we ought to do and that which lies at our door.

I said at the beginning of my report

that my country work, most of it, had necessarily been done by proxy. This is true of some of the city work also. It has been a great regret to me to be compelled to turn aside many most pathetic appeals for personal visitation. My devoted private physician has deemed it extremely hazardous for me again to encounter the hardships of country travel, which in former days could be made more lightly of than now. But my Bible women have been faithful and true and unsparing in their efforts. They are not as wise as I wish they were, but how could they be broadly educated, since the past afforded them no schools or opportunities, and only a few years have gone by during which they have been able even to read. They are however getting very familiar with their Testaments, and can often tell me where to find a chapter and verse which I have failed to remember. Our Hannah is peculiarly apt in this particular, and when a verse is quoted by some one, she is often ready with another which Paul or Peter or John has given us, which she thinks means nearly the same thing. They are women of prayer. They believe our God to be "a very present help in trouble." They know how to "ask" and "receive" and believers and non-believers have faith in their intercessions when sickness or other calamity overtakes them. Many most remarkable instances of answers to prayer might be recorded, and many a family has been brought into the church in consequence thereof.

At present nine women are under my direction. Three are permanently located in the country; three others itinerate as they are directed, and four are in Seoul, one of whom has recently been detailed for special teaching, Enmoyn, both in the reading and writing.

I am indebted to the Chinese Bible

Woman's Mission for the support of two of these women. Reports of work done or attempted are brought me every week. The number of visits made is given, together with an account of such incidents or needs as they think I ought to know.

The three itinerants have just returned from a long and trying trip in a new region of country, where they had been told were new groups of believers. The country traversed, so they said, was "very difficult." The mountain passes were infested by robbers, and in some places the path was so narrow that they could hardly find a place for their feet. On one side down in the valley below were deep rivers, and on the other perpendicular rocks. Twice they were obliged to be carried over rivers on men's backs. But, they said, the Lord helped them, and they came through all the difficulties in safety. They met with much encouragement in many places, but dense ignorance everywhere. They were able to persuade some to give up their fetiches, and had the privilege of burning them, a thing which the people dared not do themselves. My nine Bible women claim to have visited about four thousand houses and instructed more than twelve thousand people.

I think the work in the Sang Dong church has been sufficiently reported by the pastor. It may be interesting however to note that, of the increase of members and adherents, one hundred and sixty six have been women. The figures would be much larger, only that we require a certain amount of study before admitting them.

We give thanks to God for another year of opportunity. His Presence has been with us, and He has granted blessings in many instances far above our asking or thinking.







